234 (i) the grazing mentioned,
221 (ii) cultivation of fodder crops,
461 (iii) tasks connected with the animals such as collecting milk receipts from the M.M.U., cleaning, building and repairing accommodation for the animals, taking animals for slaughter or caring for them if sick.

And this emphasis is even more strongly seen among the increasing number of dairy farmers in Malta relying on cows rather than goats, as a result of current guaranteed milk sales.

The essential difference between herdsman and field-tiller is, thus, that animals require constant attention throughout the year and demand a much more rigid daily schedule. In (3), care of the animals directly or indirectly takes the greater part of every working day.

221 The annual calendar of activities reflects the way in
24 which the farmer's life and work are bound up with the
178 elements which govern his environment. The storm damage of
● 18 late, 1957, a serious economic set-back, was regarded
[731] fatalistically by the farmer. As soon as possible the normal routine of work was resumed and losses accepted with a great deal of talk but little action. The differences between the annual farming calendar of 1849 and that of today, illustrated by the above three examples, have included the extension of one crop at the expense of another. But even the reasons for such basic changes as the replacement of cotton by potatoes were not understood by the farmer. Cotton, for example, had become so firmly entrenched that only in face of impoverishment was it relinquished. The illiterate farmer suspects any innovation with which he is not familiar on the principle of "Better the evil you know than that you know not". He lives in a world where he sees himself fighting against forces over which he has no control. These include the climate, the Maltese economy, foreign trade conditions and, particularly, "them" - otherwise "Il-Gvern" or the Government and officialdom in general. He is also competing with his fellow farmers, but with the ways and wiles of these he is better acquainted.

24 This whole question of mental 'attitudes' to external
46 factors is held to be crucial in a study of illiterate
178 or recently-illiterate farming folk and is given further
18 consideration (Section 4). Suffice it at this stage to emphasize its importance in understanding the apparently illogical or irrational element which creeps into such a basic part of farming as the use of time. This becomes clear when a detailed cost-accounting of man/hours against productivity is made. Much of the work done is uneconomic in the sense that a great amount of time is spent with no

241 461 178 181 direct result. The farmer in (1) spends more than a fortnight each summer gouging tree posts from his apple orchard, a tedious and monotonous task for which the cost would be enormous if any account were made of the labour involved. He has always accepted this task as one of the essential jobs in his fields, presenting itself each year as regularly as the seasons. Today he is wondering whether the same result might not be achieved within the space of a few hours by the application of some spray treatment (Case X).

241 461 This is certainly not to suggest that the Maltese farmer has ever consciously wasted his time. The opposite is the case. Visitors to Malta and Gozo since the eighteenth century have been full of praise for the farmers of the Islands and for their diligent industry. The fact is that the physical limitations of the fields and farms are such that agriculture in the Islands has been maintained and developed only by the application by the farmer of meticulous hand-labour. [464] Today a critical shortage of this very labour is producing a state of doubt and tension in the industry. The question is being posed as to whether some forms of mechanized development can replace traditional manual labour. In view of the characteristics of the rural landscape of the Islands possibilities seem limited.

241 461 178 The farmer's daily timetable, with its long hours of monotonous toil for comparatively little remuneration, is producing a younger farming generation embittered with their inability to do a day's work on the farm in eight hours only and frustrated because independence - in their terms - is denied them. They are tied to the farm and the animals and unable to take as much leisure as their counterparts in 'urban' jobs. Independence for them implies the freedom to take time off from the farm in which to make themselves socially as 'urbanate' as possible. Independence for their fathers' generation is not the same thing. Here is seen a vestige of the traditional peasant way of life which was essentially independent in its family and village self-sufficiency. Thus the old farmer's concept of independence is the ability to rule himself and to work his long hours as he inclines. The liberty to sit with his goats between siesta and sunset, with no foreman and no questions, is in fact part of the attraction which keeps the older farmer in farming at all. It is by no means the whole story because he knows well enough that in his case it is too late to think of acquiring any of the education which he sees as the key to things better than farming. The younger generation do not see things in this light at all and regard their education as a means of escape (Section 1).

242 and information centre to which the farmer may turn for
654 advice and material help. Much discussed by the farming community in 1958 were the plans for a proposed artificial insemination centre to help in the improvement of stock in the Islands along with the provision of an efficient stud (Section 4). The early stages of the Advisory Service are outlined in B/252.

178 Thus a lot has been done and a great deal more said
241 about farming in Malta and its improvement and modification
654 to bring it more closely into line with present conditions
181 both in Malta and abroad. The farmer's characteristic conservatism has to be overcome at every stage (v. Section 4) but where he sees a clear prospect of quick profit he is
[234] not slow to move. The outstanding example of this is the guaranteed milk sale through the M.M.U. which, in the space of a few years, has produced a revolution in dairying in the Islands.

433 The herdsman is not concerned with an increasing milk
654 surplus in the Islands as a whole. While the guarantee
234 remains he will continue to put every effort into selling more gallons each day and to subordinating cash-cropping to fodder production in his fields (Cases I to IX). It is certainly keeping him in farming but it is not, apparently, having the same effect on his son.

SECTION 3 : The Farmer and Living Standards

433 MONEY

434 In the early nineteenth century the Maltese farmer was
178 a 'peasant' in the sense that he was engaged in small scale subsistence farming with the help only of his family.
[175] Economically and socially he saw little beyond his family, farm and village. There were very few wants which could not be supplied at home, or at least within the village. In 1958 one heard of a now almost mythical Maltese countryman of a hundred years previously whose annual expenses in terms of money totalled 6d : 3d for paraffin and 3d to have his horse shod! Today, the farmer who spoke thus of his predecessor receives about £300 for the milk which he sells each year (Case I) as but one item in a present annual turnover of several hundred pounds which characterizes modern 'commercialized' agriculture in Malta where the farmer produces for sale. He still provides much of the food for his family but he is no longer a peasant.

178 Thus the place of money provides a basic distinction
436 between the present 'commercialized' position and that which
437 prevailed under traditional peasant farming. A century ago money and financial transactions in general featured only

178 standards demanded have risen; and luxuries, once almost
511 unheard of, are now becoming part of the expected pattern of the life of the countryman (Section 2). For most of these new needs the farmer has required money. Hence progress, to him, has become synonomous with the acquisition
178 of more money. Branches of banks have appeared in some
511 villages in both islands since 1945 and the countryman is
454 coming to accept this means of storing his accumulated
[453] wealth. The concern for bigger interest, first noted by the 1911 Commissioners, is replacing the traditional mere accumulation of wealth whether in money or in jewellery and other valuables.

178 There is still, however, a very strong element of
181 accumulation rather than investment in the finances of the
454 farmer. This is particularly the case with the older
511 generation who, as always, cling to the ways of the past because their lack of formal education makes them, apparently, unable to comprehend or adapt themselves to the workings of the present. Thus it is held that, while the younger generation have sought to urbanize themselves socially and economically with the money which now comes their way, many of the older generation, that is to say those who are tending to stay in farming today, have taken the 'new' money but have not changed their way of life or living standards to anything like the same extent. Thus dress, for example, is no sure indication of a farmer's wealth in terms of money and one hears of bare-foot, shabbily clothed countrymen with savings of £1000 or more. In traditional Maltese village society the uniformity which was the keynote (Section 1) encouraged the farmer to appear like his neighbour lest he be accused of deviationary tendencies: this feeling is often revealed today in the reluctance of the farmer to be the first to try a new method or crop in his fields for fear of becoming a laughing-stock.

Although the older generation do not strive to demonstrate their wealth in dress, habits, a new house, etc., and do not share the anxiety of the younger villager that he should look like a townsman and move to a 'good' - i.e. non-rural - district, their saving is not completely without aim. To resolve this point fully it would be necessary to consider the whole complex of traditional Maltese village society but for the present discussion some major features only will be outlined.

178 Dowry is one feature of traditional Maltese society
583 which is currently assuming different proportions to those
183 earlier held. It was regarded in the past as essential

457 511 lack of distinction between the money spent on the farm and that spent on the household.

In Case X there is an exceptional degree of trust and [593] co-operation between husband and wife. Unlike the average Maltese farmer, the husband in this Case (literate and English-speaking) keeps some check on income and expenditure in the form of receipts and documents relating to the Pitkal and other transactions. He observes that his keeping such vouchers was regarded as "a waste of time" by his contemporaries until an instance arose where they proved of major importance and benefit.

[454] At the end of 1957 he talked vaguely of a bank balance of £1,000. By April of the following year this had fallen to "£600" on account of certain heavy expenses (v. Case X). The period in question was financially atypical for this man because he was at the time rapidly expanding his herd of pigs, and he also suffered very badly from the severe storms of October, 1957.

The preparation of any kind of account for him or for any farmer like him is further complicated by the uncommercial approach which is made to the labour of the farmer himself(and in this Case that of a brother and nephew who normally work with him). Tasks are performed because custom demands that they are done and a job is not neglected because the return on it is insufficient. Thus [511] the labour of the farmer and his relatives does not figure as a cost in production (Section 2).

His income derives largely from the sale of fruit 434 (figs, apples, plums, pomegranates, etc.) but is variable. 454 In 1953 the two brothers shared £620 but in the 1956-57 458 season a larger amount of actual produce fetched only £340 to be shared between the two men. The nephew "receives something when a crop is sold". Other items sold in 1956-57 were grapes (£32) and smaller sales of tomatoes, sulla and potatoes. Thus in the 1956-57 season each of the brothers received a gross profit of about £250 on produce sold. This takes no account of food consumed directly by the family (for details v. Case X) nor of the virtual income in a poor year such as 1956-57 from savings. This feature is crucial. Given the normal conditions of peace, with no distortions as a result of war and siege, it becomes clear that the Maltese farmer is, in the great majority of cases, attempting to gain on the swings of the good year the saveable profit which he expects to lose on the roundabouts of a bad year not far [181] hence. This insecurity of his capital is important in his reluctance to lay out money on new methods of production or farm management and in part also echoes the conservation and inertia of the traditional peasant

6:Beeley K-S (1957-1958) 1959 EZ6 Malta EZ6

654 241 An F.A.O. report on investigations in Malta and Gozo observes that "Progress in agriculture is fundamentally a human problem; it depends on knowledge and the intelligent application of knowledge" (R/243, p.9). Within the Islands themselves there is a certain awareness of the situation and [181] particularly of the need for an official policy designed to develop the agricultural industry to the best advantage of the total economy of the Islands and to assist the farmers who "are perhaps the most hard-working, honest and God-fearing section of the community and the country will be the loser if it were to let them down" (R/387, p.7).

It must be noted that the position in Gozo is even more intractable than in Malta.

From work done in the field two major lines of approach to the problem of Maltese farming emerge:

(a) Development policy must be related to the present and future position of her only basic industry - agriculture - within Malta's total economy. In this context one feels that at present there is some over-emphasis on the parts rather than the whole, that is the individual farmer qua economic unit and on the means whereby he may derive increased profit from his present - generally uneconomic - farm-unit. It is too easy to discuss minutiae of policy which are "good for agriculture", rather than to consider either men in villages or the fundamental national needs.

(b) The long-term improvement of Maltese agriculture as regards both the national economy and the fortunes of the individual farmers depends on the personnel of farming as much as on policy imposed from above. Policies must be tailored to fit the varying capabilities for absorption among the farmers, from the potato-grower who cannot see why a certain variety of potatoes is not selling on the export market to the dairyman unable to comprehend the artificially distorted basis of the industry which provides his livelihood. Moreover, up to now few development plans have been aimed specifically at the future farmers of Malta, the young, literate generation of the farming community. Before they have all left farming and village society this generation must be made aware of the possibilities and potential of agriculture in Malta and Gozo.

468 829 234 FOOTNOTE: While this report was 'in print' it was announced that the milk producers had decided to withhold deliveries to the M.M.U. (R/59, 17th November, 1959, p.4). They argue that the guaranteed price given them should be increased to take into account current production costs - especially of fodder. The fact that they appear to have overlooked the £370,000 paid by the taxpayer in subsidising the milk industry (1958) illuminates both the narrow outlook of the farmer and his failure to appreciate the uneconomic basis of his dairying industry today (v.9).

* N. General.

159 472 451 (i) In some of its characteristics this type of syndicate is not typical of Maltese farming systems. The partnership seems to derive historically from a line of large farmers and is now held together by the drive and ability of one of their number.

*159 472 451 ●181 (ii) Nevertheless if one ignores the partnership organisation one may use this case-study as illustrating the practises and modes of thought of the most highly developed type of Maltese farmer.

- Characteristically there is a marked reluctance to give any financial information. Official records and returns are even less accurate than in the case of smaller-scale and more ignorant cultivators. Some records are certainly kept by the group but individual shares in gross income do not seem to be formally arranged. There does no seem even here to be either a monetary evaluation of their own labour or any assessment of net profit as distinct from gross income. Receipts appear to go into a central treasury which is drawn on by agreement over each specific case.
- Although there is present considerable financial acumen this is a matter of peasant shrewdness rather than any real commercial understanding.

*159 433 181 242
- Yields are good - tomatoes will average 15 qantar per tomna, grapes 10 qantar per tomna, but these are attained by the careful application of proverbial wisdom and not by the possession of better scientific understanding than their neighbours.

*159 181 232 242
- In spite of the fact that the syndicate's capital reserves and their practical abilities are considerable, the physical environment dominates their actions. They are not prepared to experiment themselves and they look askance at those who are. One has an unhappy feeling that as already noted, their very success with traditional methods inhibits their acceptance of new ones. Thus even with farmers such as these there is a great mental gulf between them and typical farmers of Northern Europe and between them and their advisers.

*159 472 464 CASE IX : Antnin & Ġakbu (A long-established partnership of two unrelated stock farmers now engaged in cows' milk production.)

Both these men are married and occupy houses in the same street. They have operated as a single farming unit during their whole working lives and it is not always clear whether even they can distinguish which property belongs to each. The teenage eldest sons of each man work full-time with their fathers whose wives occasionally assist with field-work.

* 159 178 234 Some few years ago the two friends had 36 goats. By 1958 only two remained and the emphasis had swung to cows' milk production. In 1956 they had about 18 cows; eighteen months later the joint herd had doubled in size. Their aim has been to build up as large a herd as possible as quickly as possible in order to benefit from the guaranteed price offered by the M.M.U. for milk produced. The two men insist that they are at the same time striving to build up a

*159 46 24 231 In the first two cases the seasonal distribution of 178. activity reflects the major points of contrast between the 'dry' and 'irrigated' operator. The herdsman stands in contrast to both of these with the care of his animals occupying a large part of every day of the year - even including Sundays and feste days when the field-working farmer expects to be off duty.

*159 829 24 [212] [191] [891] Ġanri and farming Ġanri is a highly intelligent man in his forties who by his own efforts has progressed well beyond the limits of his very elementary formal education. He reads the Maltese-language daily 'Il-Berqa' (B/55) and keeps abreast of the school work of his children whom he encourages to learn English thoroughly as "the land cannot be divided among them all". English language is synonomous with education in his thinking, and education, in turn, he sees as the means of escape from the lowly position of the farmer in Maltese society. "We are but an Arab breed", he observes somewhat ashamedly. He himself has "little faith in the Government - which should help us". [722] Much of this attitude had its roots in the War years of 1939-45 when the siege and food shortages produced something of a Golden Age for the food-producer. The farmer has not forgotten the £10 offered by the Government for 1 cwt of potatoes. Since the return to peace-time conditions [454] the economic position of the farmer has certainly deteriorated rapidly with the depletion in his reserves, built up during hostilities, and the rise in labour costs and in the [929] cost of living. During the War "the farmer was not so [495] hungry as the townsman who had to rely on the black market"; now his position is one of a constant battle with rising costs. [434] Ġanri, as an arable farmer, lacks the steady and guaranteed income of the milk-producing herdsman. His recent [178] moves towards pig-meat production represent an attempt to get [231] into an apparently more profitable line.

*159 829 794 ●18 178 His nephew and many other farmers, though not Ġanri himself, make the mistake of failing to distinguish between the Church and the Government in their attitude to "the authorities". Thus the nephew regards the Catholic Action movement (of which he is an active member) as somehow "helping to run the country". But even Ġanri himself thinks that the Social Action Movement (another part of the Church's Lay Apostolate) must have some part in the secular administration of the country for he believes that an application for relief for storm damage made, through the Parish Priest, to that Movement amounts to an approach to the 'Gvern' (Government) of which he is so full of criticism. The case illustrates a point made elsewhere that the Maltese farmer is still primarily village-conscious. Clearly this is not to deny, however, that his horizon today is much wider than was the case when his father regarded

*159 829 98 178

159 Valletta as a mysterious other-world to be entered cautiously
829 and very occasionally by the humble and bare-foot farmer.
181 Ġamri is typical of the section of the farming community
198 in Malta and Gozo which has absorbed an education beyond anything in previous generations but whose age prevents them taking the lead into any kind of Maltese farming reconciled with current social, economic and technical changes. He is "too old now to move from farming", but he is encouraging his children to acquire the education which will help them to escape from the land altogether.

CASE X : Summary.

159 (An arable farmer (♂) in partnership with his brother and
423 engaged in diversified production.)
427 (Details refer to ♂ alone unless otherwise indicated.)

A. Land.

- ♂ has an interest in 17 plots totalling 62.5 tmien; of this, 53 tmien is rented by the partnership.
- One large plot of 21.5 tmien, the remainder ranging from 1.0 to 8.0 tmien.
- All within an area of c.1 sq. mile in the Binġemma Basin and in Ġnejna, on a variety of soils, mainly Terra Rossa and Carbonate Raw Soils.
- 41.0 tmien owned by private landlords, 9.6 by the Church, 6 tmien by the Government, and 3.2 by ♂'s father.
- Rent approx. £30 p.a. varying from 8/- to 14/- per tomna.

B. Utilisation.

159 241

- The full range of crops grown in a complete year (1957-8) is shown in Table 6 (WORK ANALYSIS).
- In summary:

Fruit and vines	20.9	tmien
Cereals and fodders	17.9	"
Potatoes	6.2	"
Other vegetables	4.9	"
Fallow or unproductive or lot 'bin-nofs'.	12.6	"
	62.5	tmien

C. Livestock.

159 231

- Relatively unimportant in early 1957, but a herd of pigs is being built up and in 1958 numbered five sows and their litters.
- One mule.
- 2 goats, 2 sheep; milk is purchased as these do not supply family's needs.
- 2 dozen hens, rabbits.

D. Capital.

159 423 454

(i) - No freehold land apart from one small patch of roadside waste.
(ii) - Recent investment in the construction of pig-sties.
(iii) - Cash reserve of £400 in April 1958 represents a reduction of 50% on reserve held a year previously; £200 spent on building up pig herd and accommodation for same; remainder covered deficit on year's farming and special expenses e.g. road surfacing, hospital expenses etc. ♂ expects to build up his cash reserve again in ensuing years.

159 407 427

(iv) - Equipment:
- Usual hand tools, cart, etc.
- ♂ owns no mechanical equipment but his brother's rotary cultivator is used on the joint holding, ♂

*159 241 829 of these problems is without solution and he puts a great part of the blame on the Maltese farmer himself who is prevented says Ġ by his illiteracy and suspicion from uniting and from seeking to improve his own farming. He maintains that it is possible to make money in farming today in the Islands, but only with the right methods, ideas and facilities. This is where he himself comes in, for he believes his ideas on mechanization are the answer, leading to the elimination of hand labour as far as possible. He insists that a profitable farm must be a workable unit, that is a large patch of twenty, forty or more tmies capable of being worked by mechanical implements. Moreover, he insists that the farmer should, where possible, sell his own produce to the consumer in order to evade the 'middle-men' and thereby make a greater profit.

Ġanni himself talks vaguely of acquiring such a farm, although to date his contract-plowing has absorbed all his profit-making energies.

Ġanni's view of the farmer in Malta.

He lays a great deal of the blame for the present agricultural difficulties at the door of the farmers themselves. His view of his fellow farmers and villagers approaches cynicism: "The farmer's illiteracy prevents him from admitting that anything could be better than that which he knows. It also prevents him from trusting other farmers and prevents him from realizing the folly of putting bad-weight with produce for export. The young people who are far from illiterate and will listen to reason are not staying on the land long enough for this to be of lasting benefit to agriculture". He observes that the farmer is keen for a sure profit but not at all anxious to plunge his often considerable capital into [178] a new venture such as buying a tractor. In fact he will not accept any new method or crop before he sees it a working success - preferably in a field near his own. This applied particularly to the 'outlandish' ideas on deep-plowing which Ġanni brought back from Australia. His fellow villagers regarded his 16" mould-board, three-furrow plows with great suspicion, and his ideas on potato-ridging, combine-harvesting and threshing met with no more approval initially.

[454] Ġanni insists that the farmer's saving is merely "an aimless accumulation of money: a man may look poor in dress and have £1000 tucked away". He says of an old lady in a nearby lonely house "She wears no shoes and has never been to Valletta but will die leaving thousands".

181 241 829 This conservatism and reluctance on the part of the illiterate farmer emerges, therefore, as a major difficulty in the way of improvement and modification. It is one which tends to be overlooked by well-meaning experts and officials who forget that, unlike themselves, the farmer is unable to

●181 241 829 road of successful experiments of one kind or another in a foreign land - he will only be satisfied with conclusive proof before his own eyes. Moreover the farmer often finds it hard to convince himself that some expert or high-ranking advisor on affairs agricultural can in fact be working for the benefit of the farmer and not himself. This is something new in his experience.

Mechanization.

*159 407 422 429 472 Ġanni and his brother work their machinery contracting business together, doing all but the biggest repairs. They have (1958):

(i) a three-furrow (previously a two-furrow) mould-board plow, the only one in the district,

(ii) a triple disc-plow (originally a double) for heavy ground,

(iii) a rotavator. Originally the brothers had a small rotavator but they complain that this does no more than kill off the weeds for a short time and harden the soil just below the rotavated surface. In 1958 they were buying a 5' trailer with 4 revolving claws which met with much derision from local farmers because of its weight.

(iv) a three-ton truck,

(v) a twelve-tined harrow,

They are keen to add (1958) a thresher and a small combine harvester which "might work in Malta with effect". Ġanni would rather "import a combine than let £1000 lie idle in the bank, unlike most other farmers". "New machinery soon pays for itself and is the way to make money in Maltese agriculture today". He advocates tyred tractors for Maltese conditions as they are easier to get out of rough ground and more convenient to cope with road transit. Many farmers prefer the caterpillar-tracked type (v. Case XV). He maintains that the tyred tractor is better even for the deep-plowing which he advocates. This deep-plowing has grown in popularity only 1465 slowly - Ġanni is fully aware that "there may be drawbacks", but he reckons to work his four-month season each year to the full, earning about £5 per day on six days per week. The rest of the year is taken up with contract work with the machinery on building and other sites together with some attention to the few fields held by the family. The area covered by the brothers in their plowing operations extends to something like a quarter of the area of Malta (v. B/381).

Ġanni and the village.

*159 156 Ġanni is an outsider in his own village in so far as his literacy, travel and, especially, his Australian experience and his 'new ideas' have put him socially out of touch with his fellow-villagers. He maintains enough of a link with the village (through his father) to be able to live there and

9: Luke G-5 (ca. 1920-ca. 1960) 1960
EZ6 Malta EZ6
Goz

361 712 Corniche from heights as inaccessible as nature and man's ingenuity could make them. When the marauders from North Africa ceased to be a menace, the citadel was partly evacuated for the lower town, but happily was never abandoned completely. Even now it contains the cathedral of the diocese and the Law Court and Public Registry, formerly the residence of the Governors of Gozo; and, although many of its ancient houses are in ruins, a few are still inhabited.

175 717 341 654 One interesting little lane with façades of the thirteenth and fourteenth centuries was restored by the Government before the outbreak of the Second World War, as has been the handsome Renaissance building facing the entrance to the citadel latterly known as the Bondi Palace, as related at the end of Chapter XIII. One of the houses in the lane at one time belonged, as an inscription testifies, to the soldier Bernard, "*miles Bernardus*," who was killed at the capture of the citadel by the Turks under Sinan Pasha in 1551. When he saw that the fortress could hold out no longer this dauntless man took the lives of his wife and two daughters with his own hand to save them from being sold into captivity, and then fell, fighting to the end. The walls and fortifications of the citadel are happily well preserved.

101 Gozo was Ogygia or Gaulos to the Greeks, *gaulos* (γαῦλος) being the word the Greeks had for the round merchant-boats of their rivals, the Phœnicians. From Gaulos it became Gaulum to the Romans, then appears on Idrisi's map of 1154 as Ghudash, and in modern Maltese is known as Ghawdex (pronounced Audesh), its Bishop signing as 484 505 *Episcopus Gaudisiensis*. The shortest ferry-crossing between the two islands is only four miles, yet many Gozitans have never been to Malta while the overwhelming majority of Maltese have never been to Gozo.

●181 186 The Gozitans are a frugal, thrifty, reserved, at times somewhat (yet not unpleasantly) dour people, who are regarded in Malta in much the same way as the Scots are

9: Luke G-5 (ca. 1920-ca. 1960) 1960
EZ6 Malta EZ6
Gozo

sometimes regarded in England—in other words, as hard-headed folk whom nothing will keep out of the best jobs. It is certainly true to say that, loth as they may be to leave their own little island, when they do it is definitely to better themselves. They make excellent colonists in Australia and elsewhere in the New World, while those who emigrate no farther than Malta frequently attain distinction. The story is told of a function in S. John's Co-Cathedral in Valetta at a time, not so many years ago, when the Gozitans who were leading personages in Church and State included the Archbishop of Malta, Mgr Pace.

"Well," said a Maltese worshipper, after watching the entry into the church of the procession of Archbishop and Canons and other dignitaries, mostly (or so it seemed to him) natives of the junior island, "I suppose we ought to be thankful that the sacristan is still a Maltese."

Byron may have had something similar in mind when he bracketed Malta with Gozo as

> Calypso's isles,
> The sister tenants of the middle deep,

instead of describing them as mother and daughter.

There is much to see in this small island of 27 square miles and as many thousand inhabitants besides natural scenery and the monuments alluded to above. Let me instance some characteristic features of various widely different epochs of Gozo's long history. First must come the twin Stone Age temples of Ggantija, through their cyclopean construction—one block has the formidable dimensions of 12½ by 17½ feet—the most stupendous work of Neolithic man in the Maltese archipelago. Farther excavation by the Malta Museum is planned on and around their site when funds permit, and more wonders may yet come to light. Meanwhile the visitor may enjoy from one of the most impressive architectural survivals of remote antiquity a comprehensive view of Gozo and of the north-western end of Malta, with